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FACTS ABOUT ALASKA:

ITS PEOPLE, VILLAGES, MISSIONS, SCHOOLS

BY

SHELDON JACKSON, D.D.

U. S. General Agt. of Ed. in Alaska

WOMAN'S BOARD OF HOME MISSIONS OF THE
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By Rev. SHELDON JACKSON, D.D.

Scattered over this vast North-land, in clusters of small settlements, is a population composed approximately of 15,000 Innuit, or Eskimo, 2,145 Aleuts, 1,756 Creoles, 5,100 Tinneh, 3,000 Thlingets, 788 Hydah, and 2,000 whites, making a total of 33,623.*

THE INNUIT.

The Innuit occupy the entire coast line of Alaska with the outlying islands along the Arctic coast to Bering Strait; thence southward to the Aliaska Peninsula, over the peninsula and eastward and northward along the Pacific coast to Mount Saint Elias, with the exception of a small territory on Cook's Inlet and at the mouth of Copper River, where the Tinneh from the interior have forced their way to the coast. Occupying the coast line, they are bold navigators and skilled fishermen and sea hunters.

The term "Innuit" is the native word for "people," and is the name used by themselves, signifying "our people." The term "Eskimo" is one of reproach, given them by their neighbors, meaning "raw fish eaters." The Innuit of Alaska are a much finer race physically than their brethren of Greenland and Labrador. They are tall and muscular, many of them being six feet and over in height. They have small black eyes, high cheek bones, large mouth, thick lips, coarse brown hair, and fresh yellow complexions. In many instances the men have full beards and moustaches. In some sections the the men wear a labret under each corner of the mouth, in a hole cut through the lower lip for the purpose.

They are a good natured people, always smiling when spoken to. They are fond of dancing, running, jumping and all athletic sports. While they speak a common language from the Arctic to the Pacific, each locality has its own dialect.

The native dress is the parkas, made of the skins of animals and sometimes of the breasts of birds and skins of fishes. However, where they have access to the stores of traders the more progressive buy ready-made clothing.

Their residences have the outward appearance of a circular mound of earth covered with grass, with a small opening at the top for the escape of smoke. The entrance is a small and narrow hallway to the main room, which is from 12 to 20 feet in diameter, and is without light or ventilation. Those of the Kadiak district have one or two small bed rooms opening into the main room.

The diet consists of the meat of the moose, reindeer, bear and smaller fur bearing animals; also fish, the white whale, the walrus, seal, and various water fowl. In the northern section they have a great aversion to salt. While they will eat with great relish decayed fish or putrid oil, they will spit out with a wry face a mouthful of choice corned beef.

Men, women and children are inveterate smokers.

While they travel continually in the summer, they have permanent winter homes.

Their religious belief is quite indefinite. In a general way they believe in a power that rewards the good and punishes the bad, by sending them to differ-

*These figures are only approximate, as from a combination of causes the census of 1900 of that section is unreliable and incomplete.

ent places after death. They are barbarians, and, with the exception of those in Southern Alaska, have not had civilizing, educational, or religious advantages.

From the boundary line to Bering Strait, along the bleak Arctic coast, villages are placed here and there, wherever there is a sheltered harbor with good hunting or fishing; the population of these aggregates 3,000.

At Point Barrow, the most northern portion of land on the continent, there is a village (Nuwuk) of 31 families and 150 people. They inhabit houses or tupecs that are built partly under ground for warmth. The upper portion is roofed over with dirt, supported by rafters of whale jaws and ribs. Eight or ten miles south of Nuwuk is Oot-ke-ah-ve, with a population of 300 to 400.

This is one of the villages selected by the United States Bureau of Education for the establishment of a school, the contract for which was given to the Board of Home Missions of the Presbyterian Church for the Woman's Executive Committee of Home Missions. The money necessary for its establishment was generously contributed by Mrs. Elliott F. Shepard, of New York. The first teacher was Prof. M. L. Stevenson, of Versailles, Ohio, who reached the place on July 30, 1890.

In 1892 Mr. Stevenson was appointed by the Government, Keeper of the Refuge Station.

This station, after a Russian Mission in Nova Zembla and a Danish Mission at Upernavik, Greenland, is the third northernmost mission in the world.

Mr. Stevenson reports it very interesting to see their black eyes flash and their dusky countenances brighten as they learn a new word or a new combination of figures. They seem to pride themselves on knowing English, but manifest little desire to speak it, as that would be breaking off from their traditions, and their Im-ut-koots (doctors) would let the evil one take full possession of them for thus abandoning the style of former days.

The attendance for the most part is very irregular, owing to the trips that are made out to the caches where the deer are stored, and which they bring in for food, as required, and for the catching of seals for both food and fuel.

After the age of four is reached, no parent is able to tell the age of his children, and they are not positively certain beyond three years, so that the classification by ages in school is mere guess work. Knowledge of the past is summed up in the single word "I-pan-ee," which may be yesterday or ten thousand years ago, or any indefinite period.

Five seems to be the basis and almost the extent of their mathematical comprehension, and beyond the limit of 15 the best of them become confused, and cut off further count by a single word, "Am-a-lok-tuk," which may be anything, from one upwards. It seems to mean plenty. If there is enough for the present meal it is "Am-a-lok-tuk."

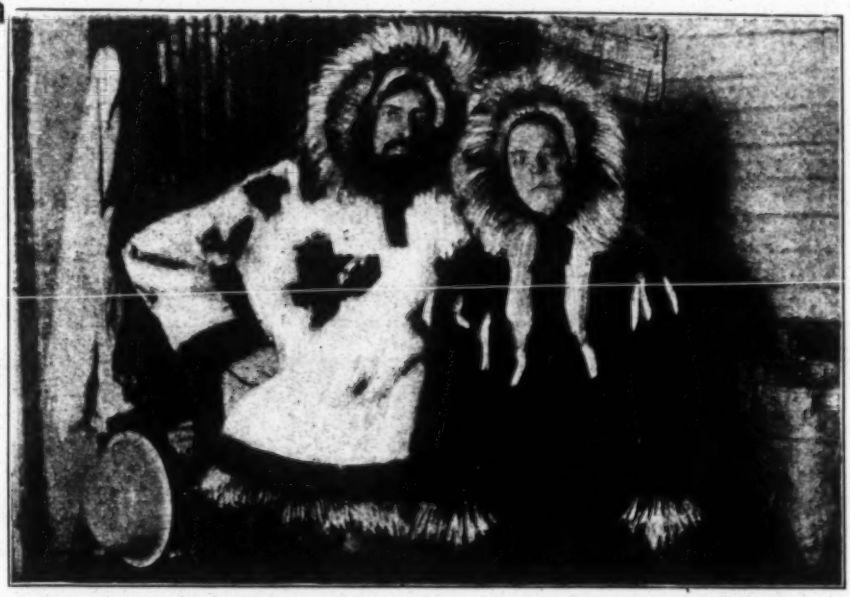
The coldest weather reported was 42½ degrees below zero. The long, dark (for the night extends from November 19 to January 23) Arctic winter wore away until April 14, when the report of "whale seen in the lead" set every one wild with excitement, nearly breaking up the school. All the pupils large enough left immediately to hunt whales, and a few weeks later the remaining boys and girls left to drive the dog teams that were transporting the whalebone and meat to the village from the edge of the ice, from 12 to 20 miles out to sea.

In 1896, Mr. Stevenson returned to his family in Ohio and the Rev. H. Richmond Marsh, M. D., and wife took charge of the mission. The home of Dr. and Mrs. Marsh is the first Christian home ever seen by the natives in that section, and they are quick to imitate the missionaries in all Christian ways. A society of 114 was organized, the old storehouses of the mission were remodeled and changed into a house of worship. On Easter, 1899, a church was organized with 13 native communicants. In the summer of 1899 the mission was reinforced by the arrival of Rev. Samuel R. Spriggs and wife. During the winter of 1897-98 mission work was much interrupted by the necessity of

housing a number of stranded whalers, whose vessels had been crushed in the ice. In the spring of 1898 a herd of reindeer in charge of Lieutenant D. H. Jarvis, U. S. R. S., arrived for the support of the whalers. After the relief of the whalers the reindeer remaining were placed in charge of the Presbyterian Mission, and in the summer of 1899, 100 of them were presented to the mission and 25 to an Eskimo reindeer apprentice by the name of Ojello.

During the winter of 1898-99 the attendance of the school numbered 50.

At this village was located the Government refuge station for shipwrecked whalers, which was discontinued after a few years. Within the past ten years some 2,000 sailors have been wrecked on this Arctic coast. So far they have been fortunate in finding vessels within reach to carry them south to civilization, but the occasion is liable to come any season when they will be compelled to winter here. To a large body of men this means slow starvation and death. They could not subsist on the country, and there is no adequate provision within 1,500 or 2,000 miles; and when the long Arctic winter sets in no power on earth could reach them with help. To provide against any such horrible tragedy, Capt. M. A. Healy, U. S. R. M., saw the need of having



REV. R. H. MARSH, M.D., AND WIFE AT POINT BARROW.

an ample supply of provisions stored at some central place in the Arctic region. The plan grew and took shape in his own mind. He enlisted his friends and the men interested in the whaling industry, particularly in New Bedford and San Francisco, and finally, after many vexatious delays that would have discouraged a less persistent man, Congress voted the money for erecting the buildings and procuring the provisions.

In 1889, Capt. Healy brought up the materials and erected the main building, which is a low one-story structure, 30 by 48 feet in size. The walls, roof and floor are made double, as a protection against the intense cold of this high northern latitude in winter. It will accommodate 50 men comfortably; it can shelter 100 if necessary. The house has provisions for 100 men 12 months, and is admirably adapted for its purpose.

Three hundred and ten miles south of Point Barrow on the Arctic coast, is Point Hope, with a population of 300. At this village is a successful mission and school, conducted by John B. Driggs, M. D., under the auspices of the

Protestant Episcopal society. During the winter of 1890-1 the attendance at school numbered 68.

The school was opened on the first day of October, 1890. The day brought with it a blizzard and snowstorm that lasted for nine days. During the morning the teacher occupied the schoolroom alone, but as time wore on and no pupils came he put on his furs and started for the village to hunt up the children. Upon going outside the house he found a boy walking the beach. Taking him into the schoolroom, he commenced school. At the close of the afternoon he presented his pupil with a couple of pancakes left from his own breakfast. The effect was equal to any reward of merit. That boy proved one of the most regular in attendance during the entire winter season. The next morning four presented themselves, and from that the school grew to 68. A mixture of flour, molasses, and water made a sort of cake, a little of which was given to the pupils each evening, proving not only a very cheap and efficient method of securing regular attendance, and promoting discipline, as they had to be both present and perfect in their deportment and recitations to be entitled to cake. The scholars usually arrived from six to seven in the morning and remained all day. The sun disappeared on the 10th of December and returned on the 3d of January, giving them a night of twenty-four days. Lamps were required in the schoolroom from November 12 to February 9. The thermometer varied in the coldest weather from 27 to 31 degrees below zero, the average of the winter being probably about 15 degrees below zero. During February and a portion of March a series of blizzards set in that were beyond description. The ice was solid across the ocean to Cape Prince of Wales, 200 miles distant. The effect of the gales was such that at times it seemed as if the schoolhouse would be blown away. Snow flew in perfect sheets. The schoolhouse was located two miles from the village, and yet, notwithstanding the storms and distance, the attendance was good. For a few days the teacher hired men to see the little ones safely home through the storm (the two miles distance), but soon found that the precaution was unnecessary, that they were accustomed to take care of themselves.

Two hundred and twenty miles south of Point Hope is situated the village of Cape Prince of Wales on the American side of the Bering Straits. It contains a population of 539 Eskimos. In 1890, the American Missionary Association (Congregational) established a station at this place, with Messrs. W. T. Lopp and H. R. Thornton, teachers. School was opened on the 18th of August, 1890, with only about one-fourth of the population returned to the village from their summer's hunt.

The school being established among a wild people who had known no restraints, and who could not comprehend the language or purposes of the teachers in coming to them, at first, through misapprehension, there was a good deal of trouble. On the 19th of September Elignak, one of the wealthiest men of the village, and one of his wives, both in a state of beastly intoxication, tried to force their way into the house. On the 23d of September some of the students became so boisterous and unruly in the schoolroom that they also had to be excluded from the house. And again, in November, drunken parties tried to break in and make a disturbance, so that, for two months, the teachers taught, ate, worked and slept with loaded arms at hand, not knowing at what moment they might have to defend the property committed to them, and their lives. They were constantly harassed with questions as to when resistance should begin and how far it would be justifiable, debating in their own minds whether it would be better to allow themselves to be robbed or murdered without resistance, or through resistance make the savages respect their manhood.

The danger to the station was greatly increased by an epidemic of the grip, which carried away 26 persons in two months. This was by the superstitions of the people attributed to the presence of the white men among them. However, through tact and good management and the providence of God, hostilities were prevented, and by January the strained situation was greatly relieved. Mutual

confidence sprang up between the natives and the teachers. Having heard, before going to the place, of the bad reputation of the people (which, however, it was found they did not deserve), and feeling that a people who knew nothing of schools would not endure for any length of time the restraints of a schoolroom, and the cost of building being very great (all lumber and material being sent from San Francisco, 3,000 miles), the schoolhouse was built to hold about 50 pupils, and it was thought that if 50 pupils could be obtained among such a people, under such circumstances, it would be a very great success. But to the astonishment of the teachers themselves and to the astonishment of the friends of education interested in these Arctic schools, it was found that the total enrollment for the first year was 304 pupils, out of a population of 539 people. The average daily attendance for the last seven months of the school was 146, and the average daily attendance for the whole session of nine months was 105. As the schoolroom would hold only about 50 at a time, the teachers were compelled to divide the pupils into three classes, and holding morning, afternoon and evening sessions of school. And then, to prevent the children who belonged to the afternoon or evening school from smuggling themselves into the morning session, or the morning children from remaining to the afternoon or evening session, it was found necessary to build two parallel snow walls some distance from the schoolroom door, and when the bell stopped ringing for school the teachers ranged themselves on either side in order to sift the children that were trying to get into the schoolroom. It was with great difficulty that the pupils were made to understand that it was not proper to talk and laugh and jump over the benches in the schoolroom during school as much as they pleased; nor could they understand why 30 or 40 visitors could not lounge about the room, which was needed for those who desired to study; so that on several occasions it became necessary to exclude certain parties from the schoolroom, but this exclusion of a few days was all that was necessary. It was considered a great punishment not to be able to come to school. During the epidemic a number of slates of the children that they had been allowed to take home at night were returned by order of the medicine men, who ascribed that much of the sickness was due to the slates and the pictures which the children made upon them—they were "bad medicine."

The teachers began their school work by learning the Eskimo names of the most important objects in daily use and training their pupils in the English equivalents. From words they proceeded to phrases, and from phrases to sentences, teaching them to translate the Eskimo into English and vice versa. They gradually added English letters and numbers, together with some elementary geography and arithmetic. Although they had a combined experience of thirteen years in the schoolroom in the States, the teachers declare that they never had more quick-witted, intelligent pupils than these wild Eskimo children. At the beginning of the school year only a few could count ten in a blundering fashion, and nine-tenths of the pupils knew practically no English whatever. At the close of the first school year they had a good working vocabulary, knew something of geography and map-drawing, understood thoroughly the decimal basis of our numbers, could count up to one thousand, work examples in simple addition, write and read simple English words, and carry on a conversation in English on every day practical matters. The pupils showed a remarkable desire to learn for learning's sake. During 1891-2 the average daily attendance was 106, and during 1892-3, 160.

In the summer of 1893 Mr. W. T. Lopp was appointed Superintendent of Reindeer Station at Port Clarence, and with his wife removed to that place, leaving Mr. and Mrs. H. R. Thornton in charge of the mission. On the 19th of August, 1893, Mr. Thornton was assassinated by two young men whom he had expelled from school for disorderly conduct. The community at once showed their horror of the act by summarily killing both the murderers.

After the death of her husband Mrs. Thornton returned to her parents in Maine, and the mission was closed for the season of 1893-4.

In 1894 Mr. W. T. Lopp returned from the Teller Reindeer Station to the charge of the mission at Cape Prince of Wales, taking with him a herd of 118 reindeer. In January, 1898, a call coming from the United States Government for his services to assist Lieutenant Jarvis in carrying relief to the whalers at Point Barrow, Mr. Lopp took charge of the 138 reindeer which the Government had borrowed from Antisarlook, an Eskimo, and also his own herd of 292, which, with the assistance of his herders were successfully driven 700 miles across an unknown country during the months of January, February and March to Point Barrow.

It has frequently been said during the efforts to introduce domestic reindeer into Alaska that the Eskimos could not be taught their care and management, and that they would never take to herding reindeer, but on this remarkable trip it must be remembered that the herders and drivers were all Eskimos who had learned their business as apprentices at the Government training station for reindeer, and that without this herd of reindeer food could not have been taken to the whalers, and without the trained Eskimo the reindeer could not have been driven across the country. This striking object lesson should forever set at rest the assertion that the Eskimos will not take to the raising of reindeer if a chance is given them.

From Cape Prince of Wales to Point Barrow the expedition found abundant pasturage for the reindeer. It passed through numerous villages of natives, who were greatly interested in the herd of reindeer, not only as a matter of curiosity, but because they appreciated the benefit that a herd of domestic reindeer would be to them and their people. Wherever they went the natives questioned Lieutenant Jarvis with regard to the possibility of their securing some reindeer for themselves and their children. If the deer were to be had in sufficient numbers, hundreds of the Eskimo men would gladly serve an apprenticeship of five years in order to get a start in reindeer raising.

At this point, where, in 1890, the natives were reported to be so savage that no whaling steamship, although carrying a hundred men in its crew armed with Winchester rifles, dared drop anchor and remain overnight, the missionary, by the blessing of God's Spirit, has so revolutionized the community that now any vessel can anchor there with safety, and from among those people a church has been organized and weekly prayer meetings, conducted by the natives under the leadership of the missionary, are held.

This mission is an important point from which to carry the gospel across to the tribes of Siberia, 46 miles distant.

In the narrow strait, separating Asia from America, is a small group of islands called the Diomede. On these islands are three hundred Innuit.

The larger of the Diomede Islands belongs to Russia and the smaller one to the United States. They are both inhabited, and at this point the inhabitants of Russia and the United States are only separated by a channel two miles wide.

The Eskimo of the Diomedes, with those at Cape Prince of Wales, are the great smugglers of the north. Launching their walrus-skin boats (umniak) they boldly cross to and from Siberia, trading the deer skins, sinew and wooden ware of Alaska for the walrus, ivory, skins of tame reindeer, whale blubber of Siberia, firearms and whiskey.

Nearly midway between Cape Prince of Wales and Point Hope is Kotzebue Sound, around which are a number of villages of the Arctic Eskimo. Some of the hills surrounding this sound rise to the height of a thousand feet, and are covered with a species of wild cotton, that, in its season, gives the appearance of snow.

The Noatak and Kowak Rivers, both large streams, and also the Salawick, empty into the sound. This is one of the places where the people come in July from all sections of the country for the purposes of trade and barter. The Innuit of the coast bring their oil, walrus hides, and seal-skins; the Tinneh their furs from the interior, and the Chuckchees their reindeer-skins, fire-arms and whiskey from Asia.

At this gathering place of the tribes, The Friend's Yearly Meeting of California has established a Mission, the missionaries being, in 1900, Mr. and Mrs. Robert Samms, Mrs. Anna H. Foster and Miss Martha Hadley.

Sixty miles east of Cape Prince of Wales is Port Clarence. At the head of this bay I located, for the Government, the central station and main distributing point for the domesticated reindeer, which are being introduced into Alaska. This station was named Teller, after United States Senator Teller, of Colorado, who, from the beginning, has proved a firm friend of the reindeer enterprise.

In 1890, when I first visited arctic Alaska for the purpose of establishing schools and missions among the Eskimos, I found them in a starving condition. The persistent pursuit of the whale by American whalers had so far killed or driven off that animal that the natives could no longer secure them for food. It was at once seen that something had to be done or in a few years there would be no people left, and, that while we offer them gospel with one hand, we must offer them food with the other. In conference with Captain Healy, commanding the Revenue Cutter on which I was traveling, it was concluded to make the attempt to introduce the tame reindeer of Siberia into Alaska, and to teach the Eskimos their care and management, so that they could become herders, and live off their herds of reindeers, as the New Mexican lives off his flock of sheep. This enterprise I have successfully commenced, and in the fall of 1893 there were 348 reindeer in the herd at Port Clarence.

On King's Island, south of Cape Prince of Wales, is a village of the cave-dwellers, numbering 200. This is one of the most remarkable settlements in America. The island is a great mass of basalt rock, about a mile in length, rising from the sea with perpendicular sides from 700 to 1,000 feet above the water. On the south side the wall is broken down by a ravine rising at an angle of 45 degrees, and is filled with loose rock. A great permanent snow bank fills the ravine from the bottom to the top of the mountain. On the west side of the snow is the village of Ouk-ivak, which consists of some 40 dwellings or underground houses, partly excavated in the side of the hill, and built up with stone walls. Across the tops of these walls are large poles made from the driftwood that is caught floating around the island. Upon these are placed hides and grass, which are in turn covered with dirt. A low tunnel or dirt-covered hallway, 10 to 15 feet long, leads directly under the center of the dwelling. This is so low that it is necessary to stoop and often creep in entering. At the end of the hall directly overhead is a hole about 18 inches in diameter. This is the entrance to the dwelling above.

Frequently in summer, these caves become too damp to live in. The people then erect a summer house upon the top of the winter one. The summer house consists of walrus hides, stretched over a wooden frame, making a room from 10 to 15 feet square. These summer houses are guyed to rocks with rawhide ropes, to prevent them from being blown off into the sea. The entrance is an oval hole in the walrus hide, about two feet above the floor. Outside of the door is a narrow platform about two feet wide, leading back to the side of the hill. Some of these platforms are from 15 to 20 feet above the roofs of the huts below them. Across the ravine from the village, at the base of the perpendicular sides of the island, is a cave, into the mouth of which the surf dashes and roars. At the back of the cave is a large bank of perpetual snow. This cave is the storehouse of the whole village. Walrus and seal meat is stored away in rooms excavated in the snow. As the temperature in the cave never rises above freezing point, meat so stored soon freezes solid and keeps indefinitely.

South of King's Island is that of St. Lawrence, the largest island in Bering Sea. On the extreme northwest corner is the village of Chib-u-Chak, with 21 houses, containing a population of 270, of whom 125 are under 21 years of age. The houses are from 20 to 50 feet in size. For a distance of five or six feet above the ground the walls are built of driftwood, whalebone, or timbers

and planks from shipwrecked vessels. These are placed on end, side by side, forming an inclosure in a circular or oblong form. The cracks between these planks are stuffed with moss. The rafters are covered with walrus and seal-skins, forming the roof. Some roofs are in the shape of a cone and others of a dome. The interior is partitioned off around the sides with deer-skin curtains, forming sleeping apartments. All around, inside and outside, are filth, dirt, sleds, spears, snowshoes and household utensils. The houses and tents are located with no reference to order or street lines. The sleds are shod with bone. On a few small ones, the whole runner was made of a walrus tusk.

If the building is a very large one there is a row of supporting poles on each side, midway between the center and sides. Over the rafter poles are stretched walrus hides. These are held in position by rawhide ropes, attached to which and hanging down the sides of the building are the vertebræ of whales, large stones and old iron from shipwrecked vessels. This anchorage both stretches the skins and prevents them from being blown off. These skins, being translucent, let in a great deal of light. There are no windows in the house, and but a small opening, about two and a half feet above the ground, for a door. Fire, when they have any, is made on the dirt floor in the center of the room. Each building is occupied by several families. Near the house is a scaffold, made of posts of the jaw bones of the whale. These are seven to ten feet high and ten feet wide. On these are placed the skin boats, harness of the dogs, meat, etc., so as to be out of the reach of dogs. Upon one of these, attached to the whalebone crossbeam, was a child's swing, made of walrus rope.

I saw several excavations where underground houses had once been, and one such house still standing, with the roof partly fallen in. The sides were composed of walrus skulls laid up like a stone wall. In this house were some corpses, together with the spear, arrowheads and personal belongings of the dead.

Passing from house to house, I was followed by a crowd of dirty but bright-looking children. From the eldest to the child which was just able to talk they asked for tobacco, which is used by both sexes and all ages, down to the nursing child. Five little girls, from four to ten years of age, gave a native dance. They commenced with a swinging motion of the body from side to side, throwing their weight alternately upon each foot. This was accompanied by an explosive grunt or squeak, as if the air was being violently expelled from the lungs. As they warmed up they whirled around, writhed and twisted their bodies and distorted their faces into all manner of shapes and expressions, until they would fall down with dizziness.

In 1891 I erected a good schoolhouse and teachers' residence at the village, and in July, 1894, Mr. V. C. Gambell, of Wapello, Iowa, was appointed to open a Government school on St. Lawrence Island. For three years Mr. and Mrs. Gambell did faithful, efficient work among the half-civilized natives of this barren island, with no communication with the outside world during eight months of the year. In August, 1897, they returned to Iowa in order that Mrs. Gambell might receive necessary medical treatment. Mrs. Gambell's health having been restored, they decided to return to their work on St. Lawrence Island, leaving Seattle May 19 on the sailing vessel Jane Grey. Off Cape Flattery a gale was encountered, and at 2 o'clock of the morning of the 22d the alarm was given that the vessel had sprung a leak and was sinking. Twenty-six persons succeeded in embarking in a launch and subsequently reached Vancouver Island and were saved. In ten minutes after the alarm was given the Jane Grey sank, taking with her Mr. and Mrs. Gambell and about thirty other passengers.

During the years 1898 and 1899 the mission was in charge of William F. Doty, a student from Princeton Theological Seminary. In the fall of 1899, Mr. Doty returning to his studies at Princeton, P. H. Lerigo, M. D., was placed in temporary charge, it being understood that F. H. Gambell, M. D., a brother of the deceased missionary, will ultimately take up his brother's work in that important village.

In 1878 the island was the scene of a great tragedy. Starvation and pestilence carried away 400 of the people. When the revenue cutter visited the island in 1880, in four villages not a man, woman or child was left to tell the tale; the corpses of the population alone were found. All the villages on the island, with the single exception of Chib-u-Chak, had been swept out of existence.

In 1884 Captain Healy reports: "At the villages along the north shore no sign of living beings could be found, but the still decaying bodies of the unfortunate Eskimo were lying in and about the falling houses."

From Bering Strait around the shores of Norton Sound are a number of villages, aggregating a population of 633.

On the northern side of Norton Sound is Golovin Bay. At the Golovin village the Swedish Evangelical Mission Union erected a building and established a mission in the summer of 1893. The present (1900) mission force consists of Rev. J. Hendricksen and Miss Amanda Johnson. Eighty-five miles east of Golovin Bay, on the east coast of Norton Sound, is the village of Unalaklik. A mission station was established at Unalaklik in 1886 by the Swedish Evangelical Mission Union, with Rev. Axel E. Karlson in charge, assisted by the Rev. Julius Quist, Miss Selma Peterson, Mr. and Mrs. Stephen Ivanoff (native) and Mrs. O. Rock (native). During the past winter a number of Eskimos were baptized and admitted into the church. They have a home school, with 47 pupils.

Some of the pupils came from distant villages, one family coming 300 miles across country from the Arctic region. During the long winter evenings the children are taught various kinds of industrial work, and a number of the boys as well as the girls take lessons in sewing. Invitations have been received by the teachers for the establishment of branch schools in distant villages.

It is a matter of interest to know that the celebrated gold mines of Nome were first discovered by Rev. Mr. Hultberg, of this mission. Being the discoverer of the district he and his associates took up a mine for their missionary society in Chicago of their church. That society, like many others, during the late financial depression has incurred a debt of $20,000, with the usual result of the withdrawal of missionaries and teachers and the reduction of missionary work. During the summer of 1899 the missionaries took from their mission mine $75,000 in gold dust, which not only paid all the debts of the Mission Board, but has enabled it to commence a process of rebuilding the mission buildings in Alaska and furnishing greater facilities for their work in that region.

Six miles east of Unalaklik is the Second U. S. Government Reindeer Station, named Eaton, after the Hon. John Eaton, LL. D., for many years U. S. Commissioner of Education.

Forty miles south of Unalaklik is Saint Michael, a trading post, originally founded by the Russians in 1835. The place consists of a few log houses, inclosed by a stockade, the property of the Alaska Commercial Company, and a chapel of the Russo-Greek Church, with an occasional service by a priest from Ikogmute. This is the point where the ocean-going steamers transfer freight with the small steamers that ply on the Yukon River. To this point the furs collected at the trading posts of the interior, some of them 2,000 miles distant, are brought for reshipment to San Francisco. This is also the dividing line between the Innuit of the Arctic and the Pacific. Half a mile from the trading post is a native village of 30 houses and one dance house or town hall.

The discovery of rich placer mines in the Forty-Mile and Birch Creeks commenced the development of a line of travel from the States to Central Alaska by the way of the Yukon River, and awoke St. Michael from its sleep of nearly three-quarters of a century and made it a place of importance as the transfer from ocean to river travel. The opening up of the celebrated mines of the Klondike in 1897 still further stimulated the growth, so that in summer there is a floating population of from three to four thousand people, and a per-

manent population of a few hundred through the winter. Large warehouses and hotels have been erected to accommodate this influx of miners.

In July, 1886, an agreement was entered into between the Commissioner of Education and the Missionary Society of the Protestant Episcopal Church for the establishment of a school in the great Yukon Valley. Owing to the impossibility of getting the supplies into that inaccessible region, the school was maintained for 1886-87 at St. Michael, on the coast, by the Rev. and Mrs. Octavius Parker. In the summer of 1887 the Rev. John H. Chapman was added to the mission, and the station was removed to Anvik.

In the summer of 1889 the Rev. Mr. Parker retired from the mission on account of the health of his family. In 1890 Mr. Marcus O. Cherry was commissioned to Anvik, remaining two years.

THE SUMMIT OF THE WHITE PASS.

In the summer of 1891 the Rev. Jules L. Prevost was sent out to take charge of St. James Mission, near the junction of the Yukon and Tanana Rivers, which had been previously established by the Rev. and Mrs. T. H. Canham, of the Church of England.

The rush of miners into the Yukon Valley has greatly stimulated the work of the Protestant Episcopal Church in that region. Rev. J. L. Prevost, who in the summer of 1891 was sent to the mouth of the Tanana River and afterward for a season occupied the church at Circle City, where he established a hospital, has spent 1899 at Rampart City. The St. James Mission at Tanana is at present occupied by A. A. Selden. The station at Circle City is occupied by J. L. Watt, M. D.

Mr. Chapman is assisted at Anvik by Miss B. W. Sabine and Miss L. Proebstel and I. Fisher, a native catechist.

Around the head waters of the Yukon River the Church Missionary Society of London has established three missions on the borders of Alaska, one at Rampart House, on the Porcupine River; another at Buxton, near the mouth of "Forty-Mile Creek," and the third at Harper's Trading Station. The latter is occupied by Rev. and Mrs. T. H. Canham. Mrs. Canham was the first white woman to cross the Rocky Mountains on snow shoes north of the Arctic Circle in midwinter.

Buxton is the headquarters of Bishop Bompas, the mission school being taught by Miss Susan Mellett.

Rampart House was the field of the Rev. G. C. Wallis, who in 1893 returned to England on account of his wife's health.

In 1886-87 the Roman Catholics entered the Yukon Valley and established missions and schools at Nulato, Kosoriffsky and Cape Vancouver.

At Kosoriffsky they have 73 pupils in the home school. Their missions are in charge of four or five priests and nine Sisters of the Order of St. Ann.

In 1892 they opened a mission in the valley of the Kuskokwim.

South of the Yukon River, and running parallel with it, are the valleys of the Kuskokwim and Nushegak Rivers, occupied by the Moravian missionaries.

In the spring of 1885 the Rev. and Mrs. W. H. Weinland and the Rev. and Mrs. J. H. Kilbuck and Mr. Hans Torgerson were sent to the Kuskokwim River as the first missionaries to the Eskimo of Alaska.

That fall Mr. Torgerson, the carpenter, was accidentally drowned, and Messrs. Weinland and Kilbuck were left alone to erect the mission buildings as best they could before the arctic winter set in.

In the winter of 1886-87 Mr. Weinland's health so far failed that he, with his family, left the station, and in the summer of 1887 returned to California, where he has been doing valuable service among the Mission Indians.

During the winter of 1887-88 the Rev. and Mrs. Kilbuck alone bravely held the fort. In spite of the 30 degrees below zero and perils of storm and hostile shamans, Mr. Kilbuck would walk twenty-five miles on snow shoes to preach at a neighboring village. It was a long, dark winter, but the dawn was at hand. On Good Friday preaching on the crucifixion and explaining that Christ died on the cross to take away the guilt of sin, some of the older men exclaimed: "Kou-ja-nah! [thanks]. We, too, desire to have our badness taken away by that blood."

Mrs. Kilbuck's health becoming impaired under the great hardships which she was heroically enduring, in the summer of 1889 Mrs. Bachman, wife of Bishop Henry T. Bachman, volunteered to give a year at Bethel. She was accompanied by Miss Carrie Detterer who went out as a permanent laborer. In 1890 the mission force was again increased by the arrival of Miss Lydia Lebeus, and in 1892 by Miss Mary Mack, and in 1893 by Mr. and Mrs. B. Helmich and Miss P. C. King.

In 1893, in addition to the six American missionaries, there were two native helpers and twenty-six native communicants.

At the native villages of Kikichtagamute and Akaigamute, the Christians, owing to the persecutions of the shamans, are preparing to leave their homes and establish a Christian village.

At Ongavigamute, the uppermost preaching station on the Kuskokwim River, a log mission house, 18x20 feet, has been erected. This station is being cared for by the Rev. and Mrs. Weber. Another station has been established at Quinehaha, at the mouth of the Kuskokwim.

In the summer of 1886 the Moravians located and erected a mission station at the mouth of the Nushagak River. The mission was formally opened in the summer of 1887, with the arrival of the Rev. and Mrs. Wolff and Miss Mary Huber.

In 1889 the new station at Carmel was strengthened by the arrival of the Rev. John Herman Schoechert, and in 1890 by Miss Emma Huber.

At Carmel is an industrial home, with eighteen pupils, and a church, with seventeen communicants.

In 1893 a sawmill was erected near Bethel.

In 1897 J. H. Romig, M. D., was made superintendent of all the Moravian missions in Alaska.

In the summer of 1898 the Rev. Mr. and Mrs. Weber and child, returning from a visit and rest in the States to their station on the Kuskokwim, on the 27th of June, were drowned in passing from the ship to the shore.

A short portage across the Alaska Peninsula brings us to the settlements of the civilized Innuit and Creoles.

In 1784 Gregory Shelikoff formed a settlement on Kadiak Island and commenced the subjugation and civilization of the people. Soon after, he organized a school, which was the first in Alaska. The first church building in Alaska was also erected on this island. For a long time it was the Russian capital, the chief seat of their power and operations. A tombstone in the Russian cemetery bears date of 1791. The present village of Kadiak (Saint Paul) numbers 323 persons. They have a few cattle, and cultivate small gardens. They have a large church and a resident priest; also stores of the Alaska Commercial Company; a deputy collector of customs and a register of the tides. Kadiak is the headquarters of the Alaska Commercial Company for the district comprising Cook's Inlet and Prince William's Sound.

The Russian school has been extinct for more than a quarter of a century, and for years the people have been anxiously looking for another.

It was, therefore, with peculiar pleasure that on the 22d of September, 1886, an experienced teacher was landed, with the necessary school books, etc.

Prof. W. E. Roscoe, with his wife and baby, received a warm welcome from the people. He was not in the village twelve hours before a delegation of the citizens waited upon him to know if a night school could not be established for the married people to learn English. A trader 100 miles away, reading in a San Francisco paper that the Government would open a school at Kadiak, sent his wife and two half-grown daughters to attend the school. In their eagerness not to lose a day, they reached Kadiak six months in advance of the teacher.

Prof. Roscoe, of Kadiak, writes, under date of September 29, 1890: "In every settlement through this part of the country may be found poor, defenseless children, clothed only in rags, with no one to provide suitable food or clothing, and living entirely on such charity as may be found among a heathen people. There are many destitute children, made so by the drunkenness and the vagabond character of their parents. In addition to a kind of beer which the natives themselves make from sugar and graham flour, they succeed in buying large quantities of whiskey from sailors and the more reckless class of traders. The salmon canneries are, generally speaking, a curse to the natives. The Chinese employes bring, or, rather, smuggle, immense quantities of 'samshu' into the country, and peddle it out to the natives. In the Aleut settlements of Afognak, the natives have sold the bedding from their huts to obtain the vile stuff. The winter is upon them, and until recently they have been so demoralized with liquor that they had not laid in the usual winter's supply of dried fish, their main subsistence. Without money and provisions and clothing, what misery and want will there be in that village this winter, all because of intoxicating liquors.

"White hunters, recently arrived from the westward, tell me it is the same out there. The natives are demoralized by drink. Now, the future of this race is that, practically, they will perish from off the face of the globe unless they are Christianized, and that soon. It is a fact that the children do not generally show this terrible craving for strong drink. The pupils of my school are ashamed of their parents' drinking, and we never see them drink any. It seems, therefore, to be rather an acquired habit than an inherited appetite.

It is only right and just that our Government take orphan children and inebriates' children and put them in a good industrial school, under religious teachers, who, in addition to moral and intellectual training, will teach them the cultivation of soil, the rearing of cattle, sheep, hogs and poultry, the elements of some of the mechanical arts, and the girls the art of sewing and cooking."

Prof. Roscoe and family returned to California in 1891, and his place was taken by Mr. O. O. Salter, who remained until the close of the school year of 1899. He writes: "Most of my pupils have been industrious, and have made satisfactory progress. They have done work in drawing and writing of which any school might be proud. A few have made commendable progress in language, history and geography. We had a Christmas festival, as usual. The house was crowded with visitors; all spent a very pleasant evening and went home happy. It was the only exercise we had to remind us of the meaning of the day. The Russian Church has Christmas services, but their Christmas comes twelve days later than ours." The teacher for 1900 is Mrs. Anna Hill, who reports an enrollment of 58.

Opposite Kadiak is Wood Island, with 125 persons, of whom 50 are children. In 1893 a large, substantial building was erected on Wood Island by the American Baptist Woman's Home Mission Society, as a Mission for Orphans, Waifs and other children of that region.

Of the mission Mr. Coe writes: "Wood Island is a small wooded dot of land in the Pacific, four miles long by two miles wide. Wood Island is but two miles from Kadiak, the largest island in that part of the country. It is located about the middle of the portion of Alaska assigned to the Baptist denomination, which begins at Mount St. Elias, and extends for 1,000 miles or more to the west, ending at the Shumagin Islands."

The workers at present are Rev. Curtis P. Coe, superintendent, and wife, Mrs. Campbell and Miss Hattie Denniston. There are at present 26 children in the home, and at least 50 have received care, attention and training for a shorter or a longer time since the beginning of the work. These children are collected from extremes of about 1,400 miles, five being from Kayak Island and two being natives of the Seal Islands.

The children are docile and tractable, and most of them have confessed privately their faith in Jesus, but they have been as timid as other children in making a public confession and asking for baptism. That a large proportion of them are really Christians cannot be doubted by those who come in contact with them daily.

Just north of Wood Island is Spruce Island, where a Russian monk kept a small school for thirty consecutive years, giving instruction in the rudimental arts and agricultural industries. The monk is dead and the school discontinued.

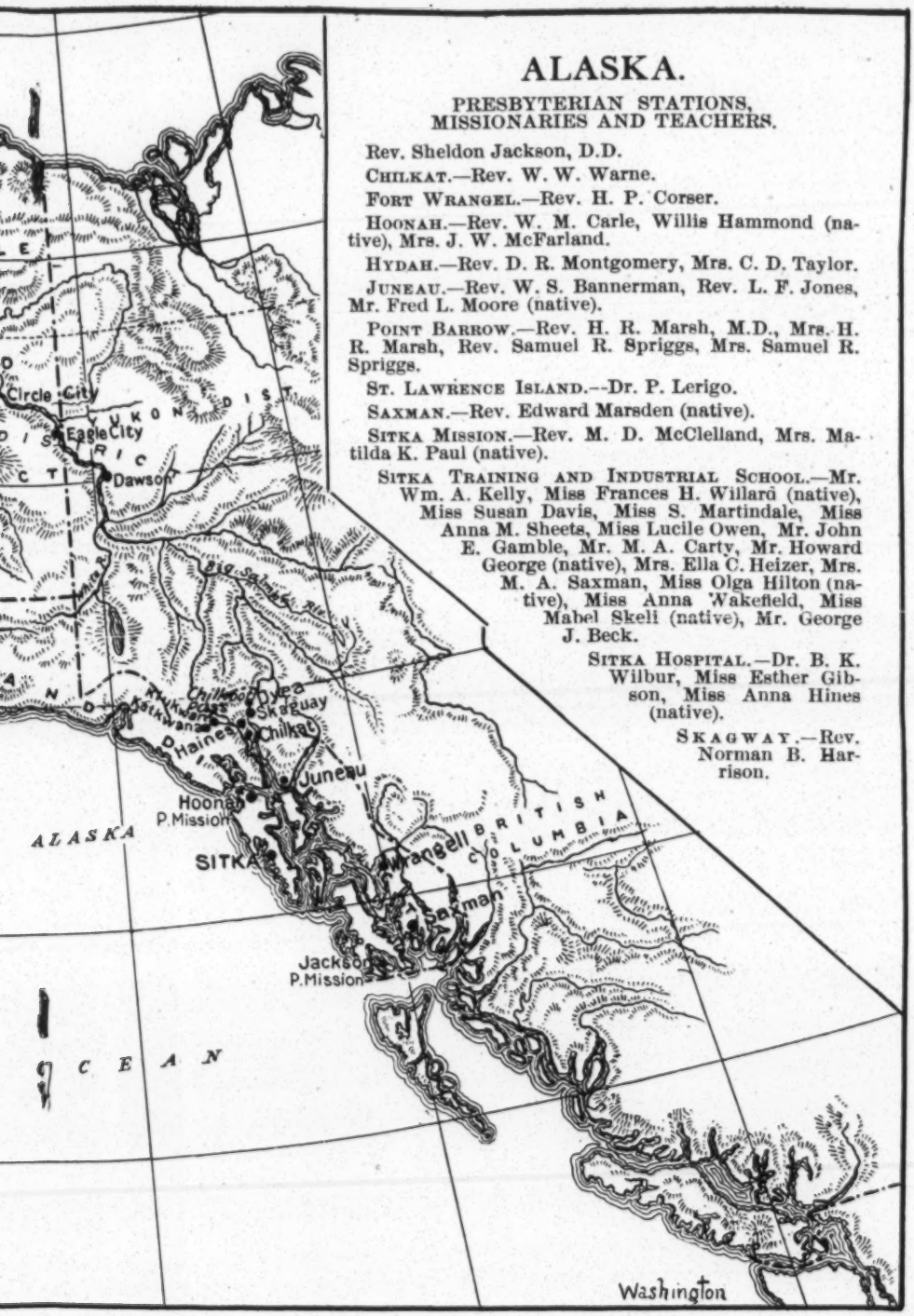
Near by are the two villages of Afognak, with a population of 321, of whom 146 are children. These cultivate 100 acres in potatoes and turnips. They have a large Greek church.

September 25, 1886, I landed through the breakers school desks and supplies for a school.

In 1890 a comfortable school building and teachers' residence were erected by the Government. In 1891 the teacher reported that, while the people were quiet and inoffensive, yet a hundred years of misrule has broken their spirit and left them without hope or courage to better their condition; intemperance is very rife among them, and many of the pupils of the school, during the winter, were on the verge of starvation because their parents had wasted nearly all their living on intoxicating liquors. On visiting his pupils at their homes, he often found both parents dead drunk and the hungry children shivering with cold. Until some efficient means can be employed to prevent the introduction of liquors among them, the school work will be carried on under very great disadvantages.

The teacher during 1899 was a native Aleutian, Miss Matrona Salmatoff,

Pt. Barrow
P. Mission
ARCTIC CIRCLE
Ft. Morton
Gambell
P. Mission
St. Lawrence I.
Golofain
Sound
St. Michaels
Yukon
Weare
Rampart City
Peaty Trading Post
Sunrise
Valdez
Unga
P.O.
GULF OF
NORTH PACIFIC



ALASKA.

PRESBYTERIAN STATIONS, MISSIONARIES AND TEACHERS.

Rev. Sheldon Jackson, D.D.

CHILKAT.—Rev. W. W. Warne.

FORT WRANGEL.—Rev. H. P. Corser.

HOONAH.—Rev. W. M. Carle, Willis Hammond (native), Mrs. J. W. McFarland.

HYDAH.—Rev. D. R. Montgomery, Mrs. C. D. Taylor.

JUNEAU.—Rev. W. S. Bannerman, Rev. L. F. Jones, Mr. Fred L. Moore (native).

POINT BARROW.—Rev. H. R. Marsh, M.D., Mrs. H. R. Marsh, Rev. Samuel R. Spriggs, Mrs. Samuel R. Spriggs.

ST. LAWRENCE ISLAND.—Dr. P. Lerigo.

SAXMAN.—Rev. Edward Marsden (native).

SITKA MISSION.—Rev. M. D. McClelland, Mrs. Matilda K. Paul (native).

SITKA TRAINING AND INDUSTRIAL SCHOOL.—Mr. Wm. A. Kelly, Miss Frances H. Willard (native), Miss Susan Davis, Miss S. Martindale, Miss Anna M. Sheets, Miss Lucile Owen, Mr. John E. Gamble, Mr. M. A. Carty, Mr. Howard George (native), Mrs. Ella C. Heizer, Mrs. M. A. Saxman, Miss Olga Hilton (native), Miss Anna Wakefield, Miss Mabel Skeli (native), Mr. George J. Beck.

SITKA HOSPITAL.—Dr. B. K. Wilbur, Miss Esther Gibson, Miss Anna Hines (native).

SKAGWAY.—Rev. Norman B. Harrison.

who was trained in the California State Normal at San Jose. She reported an enrollment of 59.

ALEUTS AND CREOLES.

From the Innuit we pass to the consideration of the Aleuts. The origin of the word "Aleut" is not known. They designate themselves by the term "Unung-un," the native word for "our people."

They occupy the Aleutian chain of islands and portions of the Alaska Peninsula, from the Shumagin Island 1,650 miles westward to Attu.

The average height of the men is about 5 feet 6 inches. They have coarse black hair, small eyes, high cheek bones, flat noses, thick lips, large mouths, broad faces, and light yellowish-brown complexions, with a strong resemblance to the Japanese.

The marriage relation is respected and as a rule each family has its own house, with two to three rooms. They use in their houses a small cast-iron cookstove or neat wrought-iron cooking range, granite-ware kettles, white crockery-ware dishes, pewter or silver-plated ware, and feather beds covered with colored spreads. Their walls are adorned with colored pictures, and their houses lighted with kerosene in glass lamps. Many homes possess an accordion, a hand-organ or music-box, some of the latter costing as high as $200. They dress in American garments, and their women study with great interest the fashion plates, and some try to imitate the latest styles.

The village of Unalaska has a population of 60 white men and five white women and 251 Aleuts and Creoles, of whom 132 are children. They have a church, priest's residence, stores, residences, warehouses and wharves of the Alaska Commercial Company, 18 frame residences and 50 barrabaras. It is the most important settlement in Western Alaska, and the commercial center of all trade now in that region or that shall develop in the future. It is the natural outfitting station for vessels passing between the Pacific and Arctic Oceans. In the mountains back of the village is a volcano in eruption.

In September, 1889, Mr. John A. Tuck reached the village and opened a day school. The following season a few girls were taken into his family, and a mission home opened under the auspices of the Methodist Woman's Home Mission Society. In 1895 Misses M. E. Mellor, Agnes S. Sowle and Sarah J. Rinch were added to the mission, and in 1896 Mr. and Mrs. Tuck returned to the States. In 1898 Miss Sowle was married to A. W. Newall, M. D., who removed to the mission with his wife.

Two hundred and twenty-two miles north of Unalaska are the celebrated Pribiloff, or, as they are more popularly called, Seal Islands.

The village of Saint Paul, on an island of the same name, is laid out in regular streets like an American village, and has 64 houses, and a priest's residence. The population is 18 white men, four white women and 222 Aleuts.

Twenty-seven miles to the southeast is the companion island of Saint George, with eight white men and 85 Aleuts. They have a church and school. These islands are leased by the United States Government to the North American Commercial Company.

The revenue of these islands since 1870 has returned to the Government the entire sum paid to Russia for the whole country.

From these two islands come nearly all the sealskins of commerce. There is a small school on each island, supported at the expense of the company, with 98 per cent of the children in attendance.

In the immediate vicinity of Unalaska, on the island of Spirkin, is Borka. This village is noted for its cleanliness. With their white scrubbed and neatly sanded floors, their clear, clean windows, neat bedding, tidy rooms and abundance of wild flower bouquets on tables and window sills, they may properly be called the Hollanders of Alaska.

To the eastward, near the southern end of the Aliaska Peninsula, is Belkoffski, with a population of 185. In addition to the buildings of the great trading firms, the village has 30 frame houses and 27 barrabaras.

In 1880 they raised among themselves $7,000 for the erection of a church. One-half of them can read and write in the Aleutian language, and they support a small school. West of the village is the magnificent volcano Shilhaldin, in active eruption, and to the north Pavloff volcano is throwing out smoke like the smokestack of an ocean steamer.

At Unga, with its 74 children, I established a school October 20, 1886, Prof. John H. Carr (the teacher) and his wife belonging to the Methodist church.

The Methodist Woman's Home Mission Society has erected a teachers' residence, and named it "The Martha Ellen Stevens Cottage," in memory of Mrs. Carr, who died there.

For the southern coast of Alaska, between Sitka and Unalashka, there is a monthly mail during the seven summer months of the year. To the north of the Aleutian Islands there is only one mail a year.

In the Aleutian district are 1,890 Aleuts and 479 Creoles.

TINNEH.

"Tinneh" is the native word for "people." The Tinneh of Alaska are tall, well-formed, strong and courageous, with great powers of endurance. They are great hunters and fishers. Polygamy prevails among them, the men frequently having more than one, but seldom more than three, wives. Wives are taken and discarded at pleasure. Among some of them female infanticide is occasionally practiced. The bodies of the dead are buried in boxes above ground. Shamanism and witchcraft, with all their attendant barbarities, prevail. They also believe in a multitude of spirits, good and bad.

On the lower course of the Yukon and Kuskokwim Rivers, and in the great range of country north and south bordering on the Innuit of the coast, are the western Tinneh, the Ingalik of the Russians, numbering in three bands about 1,800.

From the junction of the Yukon and the Tanana Rivers, westward to the British line, from the Innuit on the Arctic shore, almost to the Lynn Canal on the south, is the home of the Kutchin families. They number, with the Ah-tena, on Copper River, about 3,300. Some of these people have been taught to read by the missionaries of the Church Missionary Society of England.

For years the Church Missionary Society of England has had stations at Fort McPherson and La Pierre House, bordering on Northeastern Alaska, and their missionaries have made occasional trips on the Upper Yukon and its tributaries.

THLINGET.

The Thlinget, composed of 10 clans, occupy the islands of the Alexander Archipelago and coasts adjacent. They number 5,834.

Immediately associated with these are 788 Hydah, occupying the southern end of Prince of Wales Island.

The Thlinget are a hardy, self-reliant, industrious, self-supporting, well-to-do, warlike, superstitious race, whose very name is a terror to the civilized Aleuts to the west as well as to the savage Tinneh to the north of them.

At the base of Mount St. Elias is Yukatat. This is a station of the Swedish Evangelical Union, with Rev. and Mrs. Albin Johnson, Rev. K. J. Hendrickson and Miss Selma Peterson, teachers. Mrs. Johnson (Agnes Wallin) was from Jankapin, Sweden, and made a journey of 9,000 miles to join Rev. Mr. Johnson, to whom she was married upon her arrival at the mission, on the 18th of May, 1891. A large, substantial boarding-house, 35 by 14 feet in size, and two and a half stories high, erected in 1891, was burned in the winter of 1892-3. A new building was at once commenced.

CHILKAT.

Occupying the extreme northern section of Lynn Canal and the valleys of the Chilkat and Chilkoot Rivers, is the Chilkat tribe, numbering 988. They are great traders, being the "middle men" of their region, carrying the goods of

commerce to the interior and exchanging them for furs, which are brought to the coast, and in turn exchanged for more merchandise. Their country is on the highway of the gold seekers to the interior.

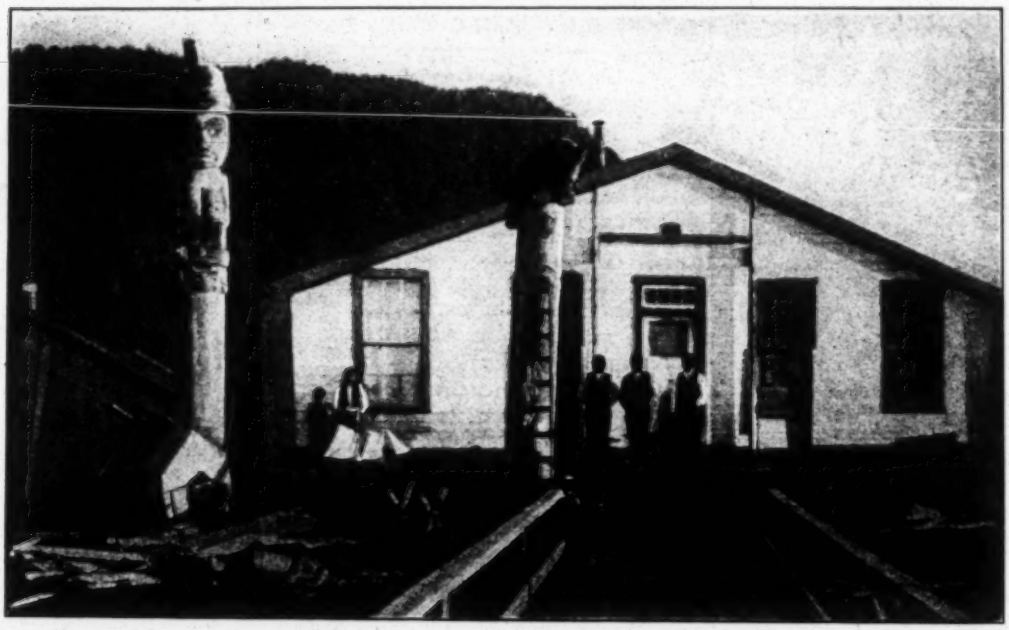
In the summer of 1880, a trading post having been established among them, I arranged for a school, to be taught by the wife of the trader, Mrs. Sarah Dickinson, native.

The mission proper, however, commenced July 18, 1881, with the arrival of Rev. Eugene S. Willard and family.

In 1882 Miss Bessie M. Matthews, of Monmouth, Ill., was sent out to take charge of a boarding department, which was opened in 1883. The station is called Haines. Thirty miles up the Chilkat River, for a time, a school was taught by Louis and Tillie Paul, both natives.

During 1885-6 Mr. Willard and family returned East to regain their health, injured by exposure and hardships, and the mission was closed. It was reopened again in 1887 by Mr. and Mrs. F. F. White, who remained two years. In 1891 Rev. W. W. Warne and wife were sent to Haines and the work resumed. In 1893 the converts asked to be organized into a church.

The rush of miners to the rich gold diggings of the Klondike in 1897 and 1898 was instrumental in the establishment of an American village at Haines.



A CHIEF'S HOUSE AND TOTEM POLES.

HOONAH.

One hundred miles southwest are the Hoonahs, occupying both sides of Cross Sound, and numbering 908. In 1881 I erected a school-house and teachers' residence at their principal village, on Chichagoff Island, and placed Mr. and Mrs. Walter B. Styles, of New York city, in charge. In 1884 Rev. and Mrs. John W. McFarland were sent from Wrangell to Hoonah.

In 1893-4, while at Juneau on business, Mr. McFarland was taken suddenly ill and died. Mrs. McFarland has remained in charge of the school to the present.

In 1896 Rev. Alvin C. Austin and family were commissioned for Hoonah, where, in 1899, he was succeeded by Rev. W. M. Carle and family.

One of the peculiarities and discouragements of this, and several other stations in Alaska, is that, in summer, the people all leave their houses in search of work and provisions. Dr. and Mrs. McFarland partially overcame this difficulty by taking a canoe and following their people to their hunting and fishing camp.

There, as elsewhere, faithful work bears fruit, and in 1893 Mr. McFarland reported a church of 161 native communicants redeemed from heathenism, which has since been served by Messrs. Austin and Carle.

AUKES.

A few miles to the eastward, on the Admiralty Island, are the Aukes, numbering 640. In that region valuable gold mines have been opened and an American mining village established in Juneau. A summer school was taught by Mrs. W. H. R. Corlies during 1882 and 1883.

In the spring of 1886 the Board of Home Missions of the Presbyterian Church commissioned Rev. Joseph P. White missionary to the whites at Juneau, and Rev. E. S. Willard to the natives.

During that season Mr. Willard took down the mission premises at Tsèk-nûk-Säuk'-y, removed them to Juneau, and from the materials erected a neat church for the natives.

A small house (which has since been replaced by a commodious building) was erected adjacent to the church for a Mission Home for Native Children. Assisted by Mrs. Willard, Miss Elizabeth Matthews and Miss Margaret Dunbar, Mr. Willard built up a church of 52 native communicants (1893), and a flourishing Mission Home, from which a number of children have been sent to the training school at Sitka.

Owing to poor health, in 1894 Mr. Willard and family returned to the States, and was succeeded by Rev. and Mrs. Livingston F. Jones. The native church has grown to about 150 native members. For a few years past Mr. Jones has had a native assistant, Mr. Frederick Moore. Mr. Moore was educated in part at Mr. Moody's school at Mt. Hermon, Conn.

The growth of Alaska has created a large village at Juneau. With the establishment of a flourishing white church, under the ministry of Rev. James H. Condit, a handsome and convenient church building and parsonage were erected.

The pastor in 1899 is Rev. Wm. S. Bannerman, formerly a missionary to Africa.

DOUGLAS ISLAND.

Just across a narrow ocean channel from Juneau is Douglas Island, the seat of mammoth gold quartz reduction works. This place is occupied by a mission to the native population, conducted by the Kansas Yearly Meeting of Friends, the missionaries in charge being Mr. and Mrs. Charles Replogle and Miss Jennie Lawrence. The Congregationalists, Methodists and Roman Catholics have churches for the white miners, and the Government has three schools.

TAKU.

A few miles to the south, on the mainland, is the Taku tribe, numbering 269. A summer school was held among them in 1880 by Rev. and Mrs. W. H. R. Corlies, of Philadelphia. In 1882, pressed by the importunities of the leading men of the tribe, he took up his abode among them, and erected school and residence buildings at Tsèk-nûk-Säuk'-y.

In 1884 circumstances required their returned to Philadelphia. The people in the meantime had removed to Juneau. In 1886 the mission buildings were taken there by Mr. Willard.

KAKE.

To the south, on Kuiu and Kupreanoff Islands, are the Kakes, numbering 568. In the winter of 1892-3 a school was opened for the Kakes, with Charles H. Edwards in charge. A few months afterwards, Mr. Edwards being shot by whiskey smugglers, the school was closed, and has not yet been resumed.

After the death of Mr. Charles H. Edwards the mission was continued under the auspices of the Oregon Yearly Meeting of Friends, the missionaries being Mr. and Mrs. Silas R. Moon.

STIKINE.

Eastward, around the mouth and lower course of the Stikine River, are the Stikine. They number 317. Their principal village is at Fort Wrangell, on an island of the same place.

In the fall of 1877 I opened for the Presbyterian Board of Home Missions a mission school, with Mrs. A. R. McFarland in charge. In 1878 Rev. S. Hall Young, of West Virginia, was sent out. The same season a boarding department for girls was established by Mrs. A. R. McFarland. In 1879 Miss Maggie A. Dunbar, of Steubenville, Ohio, was added to the teaching force. The same year the erection of a suitable building was commenced, which was finished and occupied the following year. Also the same year Rev. W. H. R. Corlies and family arrived from Philadelphia. Mrs. Corlies opened a school on the beach for visiting natives, and her husband a night school for adults. He also served as missionary physician to the place until his removal to the Taku.

In 1882 Rev. John W. McFarland and Miss Kate A. Rankin were added to the missionary force. In the fall of 1884 the Girls' Home was removed to Sitka, together with Mrs. A. R. McFarland and Miss Rankin. Mr. J. W. McFarland and his wife (née Dunbar) were given charge of the mission at Hoonah.

In 1888 the Rev. S. Hall Young was succeeded by Rev. Allan McKay, and in 1892 he in turn was followed by Rev. Clarence Thwing.

In 1898 the town received a large accession of population on account of the prominence given to the place as a transfer from the ocean steamers to the route which was being laid out by the Canadian Government from the sea to the Klondike, by the way of the Stikine River. To meet this incoming population a Presbyterian Church was established for the whites. In 1899 Dr. Thwing was succeeded by the Rev. Harry P. Corser, who has entered upon his work with great energy.

One hundred miles south of Wrangell is Saxman, the latest mission established by the Presbyterian Church in southeast Alaska. It is a new place, modeled on the lines of Metlakahtla, and composed of members of the two native tribes of Cape Fox and Port Tongas. The mission was opened by Mr. James Young, a brother of Rev. S. Hall Young, of Central Alaska. In the summer of 1898 the Rev. Edward Marsden, the first Alaska native to receive a thorough college and theological course and be fully ordained to the Gospel ministry, was sent there by the Board of Home Missions. Mr. Marsden has a small steam launch named "Marietta," after his Alma Mater. In this launch he visits various native villages and mining settlements throughout that whole region, preaching the Gospel.

METLAKAHTLA.

In the spring of 1887 the Tesimpeans, who had been civilized and Christianized by Mr. William Duncan at Metlakahtla, British Columbia, becoming alarmed at the encroachments of the Colonial Government and the arbitrary measures of the Church of England, gave up their comfortable homes, abandoned their improvements and property that they could not carry with them and, empty handed, went out into the unbroken wilderness for conscience sake. Crossing the international boundary line into Alaska, they settled upon Annette Island, sixty miles north of their former home.

On the 7th of August Mr. William Duncan arrived, and, amid general rejoicing and the firing of guns, the "Stars and Stripes" were floated over this people, that thus publicly transferred their allegiance from Canada to the United States.

During the first season the heavy forest was felled, and over a hundred log houses were erected for a temporary shelter of the inhabitants.

Through the pecuniary assistance of friends in New York, Boston, Port-

land and elsewhere, a sawmill, salmon cannery and other industries have been established, a church, schoolhouses and other public buildings erected, and the old log dwellings are being rapidly replaced by comfortable, painted frame dwellings.

The census of 1890 gives this model village a population of 828.

TONGASS.

Two hundred miles south of Fort Wrangell are the Tongass, numbering 273. Some of these cross over to British Columbia, and find school privileges at Port Simpson, a station of the Wesleyan Methodist Church of Canada. In 1884 a school was established among them, with Louis and Tillie Paul as teachers.

In December, 1886, Prof. S. A. Saxman was placed in charge of the public school. Mr. Saxman and Mr. Paul being drowned a few months after, the school and mission were discontinued.

This mission and school were afterward transferred to Saxman.

HYDAH.

West of Tongass, on the southern half of the Prince of Wales Island, are the Hydah, numbering 788. They are a large, well-formed and handsome race, with light complexion, and have long been noted for their bravery and ferocity in war. Terrorizing all the neighboring tribes, they were known as the "Bulldogs" of the North Pacific. Years ago they did not hesitate to attack and plunder English and American vessels. In 1854 they held the captain and crew of an American vessel in captivity until ransomed by the Hudson Bay Fur Company. Their villages are remarkable for the number of totem sticks. These are carved logs, from one to two feet in diameter and from twenty to sixty feet high. Some of them contain hollow cavities, in which are placed the ashes of cremated dead chiefs; others are heraldic, and represent the family totem or orders. In some cases a large oval opening through one of these sticks forms the entrance to the house; in others the pole is at one side of the entrance. The house is a large, low, plank building, from forty to fifty feet square, with a fireplace in the center of the floor and a large opening in the roof for the escape of the smoke. Some have inserted windows and doors in their buildings, and procured bedsteads, tables, stoves, dishes and other appliances of civilized life.

Their food consists largely of fish, dried or fresh, according to the season. Wild berries and deer are plentiful. The berries are preserved in fish oil for winter use. Their coast also abounds with good clams. They raise large quantities of potatoes.

The Hydah are noted for their skill in carving wood, bone, gold, silver and stone. The finest of the great cedar canoes of the northwest coast are manufactured by them. They practice polygamy and hold slaves. The husband buys his wife, frequently while a mere girl, from her parents. If she does not suit, she can be returned and the price refunded. They are inveterate gamblers.

On the 22d of August, 1881, a mission was established among them in connection with the Presbyterian Board of Home Missions, at the village of Howkan, with Mr. James E. Chapman in charge as a teacher. The station was called Jackson by the missionaries. In the spring of 1882 Rev. J. Loomis Gould and family, of West Virginia, were sent to the Hydah. The same year fall of that year Miss Clara A. Gould was added to the teaching force.

In September, 1885, the mission day school was changed into a public some ladies in Brooklyn, N. Y., provided a sawmill for the station, and in the school, Miss Gould continuing the teacher. In 1886 Mrs. A. R. McFarland removed from Sitka and established a home for girls, with Miss C. Baker as assistant. Mr. Gould has gathered around him a native church of fifty-four communicants.

A few years ago, under the pressure of debt by the Mission Board, the

"Home" of the mission was discontinued. Such of the girls as desired a religious or a training home were transferred to the Sitka School. The public school was continued, in charge of Miss C. Baker as teacher.

HANEGAH.

In the northern portion of Prince of Wales Island are the Hanegah, numbering 587. Their winter village is Tuxikan. In summer they congregate at the salmon cannery and sawmill at Klawack.

In November, 1889, I left at Tuxikan Rev. L. W. Currie, of Texas, to establish a public school. Mr. Currie was a minister of the Southern Presbyterian Church, with a large experience among the Indians of the Indian Territory and of Texas. As no white man had ever lived in their village, there was no comfortable house to be had, and the mission family were compelled to go into a native house.

It was a large building, 80 by 37 feet in size, with plank sides and a rotten-bark roof. On the inside of the building a raised platform about eight feet wide extended around the four sides of the room. Enclosed by this platform, and three feet below it, was the main floor, forming a pit 21 by 22 feet in size. In the center of the pit a space eight feet square was left unfloored and covered with gravel. This was the fireplace. The smoke, circling around the room, passed out of a hole six feet square, which was left in the roof for that purpose. The hole that permitted the escape of the smoke allowed the free descent of the rain. The south side of the house extended on piles over the tide. Into this building, which an Eastern farmer would consider unfit for his cattle, a choice Christian family moved without a murmur. A partition of sheeting was erected along the edge of the platform, forming a partition between them and the pit. The pit was set apart for the school and church rooms, and the platforms on two sides divided into rooms for the teacher's family. On the other two platforms lived the native who owned the house. He had a family of six.

In 1887 Mr. Currie removed to Klawack and erected a school and residence building. Dying in 1887, his wife returned to Texas.

For a couple of years the mission was continued by Mr. H. C. Wilson, a layman, but in 1893 was unsupplied.

Of late years this place has been supplied occasionally with a teacher during the summer and preaching by the missionary at Jackson.

SITKAS.

To the north, on the western coast of Baranoff, are the Sitkas, numbering 721. Their chief village is at Sitka, the old capital of the Russian possessions in America. It was their political, commercial, religious and educational center. As early as 1805 a school was opened at Sitka. It held a very precarious existence, however, until 1820, when it came under the charge of a naval officer, who kept a good school for thirteen years. In 1833 this school came under the direction of Etolin, who still further increased its efficiency. Etolin was a Creole, who, by force of ability and merit, raised himself to the highest position in the country, that of chief director of the fur company and governor of the colony. He was a Lutheran, the patron of schools and churches. While governor he erected a Protestant church at Sitka and presented it with a small pipe organ, which is still in use.

In 1840, beside the colonial school at Sitka, was one for orphan boys and sons of workmen and subaltern employes of the fur company, in which were taught reading, writing, arithmetic, grammar, mechanical trades and religion.

In 1839 a girls' school of a similar character was established, and the number of boarders limited to forty.

In 1841 a theological school was established at Sitka, which in 1849 was advanced to the grade of a seminary.

This made five schools at Sitka—two for the children of the lower class, two for the higher class and one seminary.

About the time of the transfer of the country the teachers were recalled to Russia and the schools suspended.

But with the change of government came a new people. The majority of the Russians left the country, and their places were taken by Americans. Many came in from California, and on the 8th of November, 1867, less than a month from the time that the country passed under the United States flag, the citizens called a meeting and formed a temporary local government, and on the 18th of December, 1867, a petition, formed by forty-nine persons, two of whom "made their mark," was presented to the common council, asking that a citizens' meeting might be called to empower the council to establish a school. On the 20th of March, 1868, the council adopted some school regulations and appointed three trustees, who exercised a joint control with a committee of officers from the military post at Sitka. During the winter of 1868-69 a school building was purchased. The annual reports of the trustees have disappeared, and there is nothing to show the time when teaching commenced. In October, 1869, the council voted that the salary of the teacher should be $75 per month in coin, and on March 1, 1871, it was ordered to be $25 per month, which evidently means that at the latter period the post commander withdrew the $50 per month which had been paid from the army funds. On the 12th August, 1871, permission was given the Bishop of the Greek Church to teach the Russian language one hour each day in the public school. During 1873 the school seems to have died out.

SITKA PRESBYTERIAN MISSION.

In 1879 and 1880 an attempt was made to establish a school for Russian children, which was taught by Mr. Alonzo E. Austin and Miss Etta Austin.

In the winter of 1877-78 Rev. John G. Brady was appointed to Sitka, and in April, 1878, a school was opened by Mr. Brady and Miss Fanny E. Kellogg. In December, owing to a combination of circumstances, it was discontinued. In the spring of 1880 Miss Olinda Austin was sent out from New York city, and commenced school April 5 in one of the guardhouses, with 103 children present. This number increased to 130. Then some of the parents applied for admission, but could not be received, as the room would not accommodate any more.

In November some of the boys applied to the teacher for permission to live in the schoolhouse. At home, they alleged, there was so much drinking, talking and carousing that they could not study. The teacher replied that she had no accommodations, bedding or food for them. But they were so much in

earnest that they said they would provide for themselves. Upon receiving permission, seven native boys, thirteen and fourteen years of age, bringing a blanket each, voluntarily left their homes and took up their abode in a vacant room of one of the Government buildings. Thus commenced the boarding department of the Sitka school. Soon other boys joined them. Captain Henry Glass, who succeeded Captain Beardslee in the command of the U. S. S. Jamestown, from the first, with his officers, especially Lieutenant F. M. Symonds, U. S. N., took a deep interest in the school. As he had opportunity, he secured boys from distant tribes and placed them in the institution, until there were 27 boys in the boarding department.

In the winter of 1882 the schoolhouse was burned, and the boys took refuge in an abandoned Government stable, which was fitted up for them. In the fall of 1882, after consultation with the Collector of Customs, the commander of the United States man-of-war and the leading citizens, I selected a new location for the school outside of village limits and erected a two-and-a-half-story building, 100 by 50 feet in size.

This location was donated to the Board of Home Missions by the Rev. John G. Brady.

In the spring of 1884 the faithful labors of Rev. Alonzo E. Austin and teachers bore fruit. The Holy Spirit was poured out and nearly all the adult pupils were brought to Christ. The work extended to the native village, and many of the parents accepted Jesus as a personal Saviour.

On the 12th of August, 1884, I took charge of the mission and school, and in connection with Mr. Austin on the 7th of September organized a church of forty-four natives and five white communicants. The church has since grown to over 341 members.

On September 14th to 16th the Presbytery of Alaska organized at Sitka and held its first meeting. During the same month Mrs. A. R. McFarland and her Home for Girls were removed from Fort Wrangell to Sitka, and the united schools made a Government contract Industrial and Training School.

To meet the growth of the school a second large building, 130 by 50 feet in size and two and one-half stories high, was erected, and so far finished that it was occupied January 1st, 1885.

In the spring of 1885, on my being appointed United States General Agent of Education in Alaska, Professor A. J. Davis, of Pennsylvania, was appointed superintendent of the school. Family matters requiring his return East, he was succeeded by Mr. Wm. A. Kelly, of Pennsylvania.

As the school grew, the steam laundry, boys and girls' hospital wards, two industrial buildings, church, library and museum, eight model cottages and other buildings were erected.

In 1890 Professor Kelly reported concerning the 164 pupils in the school:

"Our school is distinctively co-educational. The boys and girls recite in the same classes, dine together in the same dining-room, and, under wholesome restraint, have opportunities for social intercourse.

"A few years of sedulous training have developed in some of our oldest pupils a spirit of emulation, a sense of personal responsibility, self-respect, self-reliance and self-helpfulness which command respect. Most of our large boys, advanced far enough to read intelligently in the second reader, are learning a trade (all being in school half of each day and at work half a day), and the diligence with which they pursue their studies, the zest with which they enter upon industrial work day after day, is most praiseworthy of them and encouraging to their instructors.

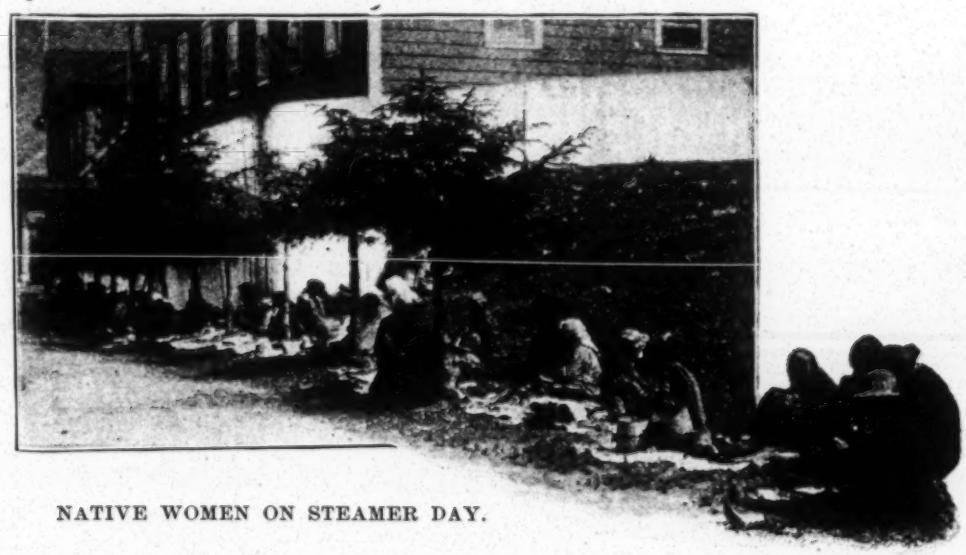
"All of the shoes for the pupils of our school are hand-made, in our shop, under the direction of a competent foreman. Considerable custom work is also done.

"Our supply of barrels and half-barrels far exceeds the demand, yet we consider coopering an excellent trade for our young men. Owing to high freight, barrels are usually made at the fishing station, where needed, and coopers are in demand at those places.

"We are always pressed with work in carpentry. The variety and scope of work have proved a most valuable source of instruction to the boys, most of whom are aptly adapted to mechanical industry. The boys have made commendable progress. Young men who can do carpenter work fairly well can find opportunity to ply their trade in any of the villages of Alaska.

"We have eight model cottages, six of which are occupied by young married couples from the school. These young folks have been thrown entirely upon their own responsibility and resources, and they are doing well in earning a livelihood, while their houses are kept clean, neat and homelike. The environments of family life among the young folk, in contradistinction to that in vogue among the natives, tend to create new conditions and inspire new impulses among their own people.

"The girls are trained in every department of household industry, kitchen, dining-room, teachers' room," etc. The matron and her assistants give each girl individual care in the details of housekeeping, thus gradually inculcating and developing a sense of personal responsibility.



NATIVE WOMEN ON STEAMER DAY.

"Our boys do the bread baking for the school, while the girls in turn are taught how to bake and cook for a family. They are also trained to wait upon the table, and they serve the teachers and guests with grace. Our young boys are also trained in our school, kitchen and dining-room.

"Our pupils, from the children to the adults, sing with a spirit and understanding that outrival many of the public schools.

"Our brass band of twenty members dispenses music for the school and for the town on public occasions.

"We have a military company of thirty-five members. The guns were kindly loaned us by the Governor of the Territory.

"Lessons in patriotism are constantly inculcated. The Alaskans are a loyal, patriotic people. Rev. A. E. Austin, the veteran missionary of the school, has charge of the religious and devotional exercises."

In 1891, Mr. Kelly resigning in order to secure needed rest, he was succeeded by Mr. Alfred Docking, and he a few months later by Rev. A. E. Austin, who in his long service at Sitka has built up a native church of 341 communicants.

In 1898 the Rev. Alonzo E. Austin, who had been with the church from its beginning, with his devoted wife, left for the States to spend his declining

years in the neighborhood of his children. He was succeeded by the Rev. M. D. McClelland, who has charge of both the native and white churches.

The mission force in 1900 consisted of Rev. M. D. McClelland, minister; Superintendent William A. Kelly, Miss Susan Davis, Miss S. Martindale, Miss Anna M. Sheets, John E. Gamble, M. A. Carty, Mrs. E. C. Heizer, Mrs. M. A. Saxman, B. K. Wilbur, M. D., Miss Esther Gibson, George J. Beck, Miss Anna Wakefield, Miss Olga Hilton, Mrs. Matilda K. Paul, Miss Mabel Skeli, Miss Anna Hines, Howard George.

A recent report from the Sitka Training School gives the names and post-office addresses of former pupils who are engaged in the following pursuits: Eleven are boot and shoe makers, three are engaged in boat building, two as carpenters, three as coopers, two as clerks in stores, four in canneries, two as cooks, four in dressmaking, two in steam engineering, three in mining, four are merchants, two are hospital nurses, one painter and paperhanger, four are engaged in sawmilling, one is a silversmith, six are teachers in public schools, four are missionaries, and the names of twenty-eight young women are given who have married and preside over Christian households, while a large number of others are unmarried and live with their parents.

In addition to the Training School, the Greek and Papal churches each have a school and the Government two schools at Sitka.

But of all the schools at Sitka, the Presbyterian Training School is the "City of Refuge" for those fleeing from death—the "House of Hope" to those sitting in the habitations of cruelty—the "House of Help" to the starving, homeless, friendless waif—an asylum to the escaped slave—the protector of helpless girlhood.

A few years ago a little girl was accused of witchcraft. The tribe bound her with a rope. A stalwart chief, holding one end of the rope, walked in advance, dragging the child after him, while another came behind holding the other end of the rope. These men were the admiration of the tribe for their bravery in holding between them a puny, starved girl of ten. She was rescued by Prof. Austin, who was in charge of the school, and given a home.

A girl of fourteen, when about to be sold into a life of sin, for the benefit of a distant relative, escaped from her grandmother, who was guarding her, and found a refuge in the school.

Another, a girl of about seventeen, was being sold for similar purposes by her stepmother and aunt. The two women, quarreling over the division of the money, came to settle the dispute before the clerk of the court, who took the girl from her unnatural protectors and placed her in the school.

Another was the slave of a prominent chief. After his death his two widows treated her so cruelly that she ran away, and was found hidden under a house. She was taken into the school and furnished protection and a home. A man that married one of the widows claimed her as his property, and tried to get possession of her, but in vain. The school was her protector.

Another, to prevent being married to her stepfather and becoming a plural wife with her own mother, ran away and came to the school. For a long time she did not dare visit her mother, and when at length she ventured to visit home they locked her up in a room to keep her. After some days she again escaped and returned to the school for shelter.

Another girl, of fifteen, and her sister, ten years of age, were picked up on the beach at a mining camp. They were without friends or home, almost without clothing, and in a starving condition. Through neglect and cruel treatment, the younger one was almost blind. These orphan sisters were taken into the school, fed, clothed and kindly cared for. Medical attendance was provided and the blind one restored to sight.

Among the boys, one had been sold as a slave twice before he was brought to the school. Another had been shot as a slave and a bullet sent crashing through his shoulder. Another had been tied up as a witch and kept for days without food, when he was rescued. Another, when born, was about to be killed by his parents to save the trouble of taking care of him. A neigh-

boring woman took pity on the baby and removed him to her own house. When the school commenced he was placed in it. Many others have come under the protection of the school through trials and dangers.

And, all along the coast, if a child is to be sold into slavery, or is in danger of being tortured to death as a witch, or forced into a life of sin, they know that if they can escape and reach the Presbyterian Mission School at Sitka they are safe.

The school is doing a great work—a work much greater than the denomination realizes. But it needs more teachers and more funds. Any individual Sabbath school or society, desirous to aid this work, should address Woman's Board of Home Missions, 156 Fifth Avenue, New York City.

Thus, at points hundreds of miles apart, a few central stations have been established, from which the story of the Cross can be told to the people of those far away regions.

While communication is made with the outside world by means of steamer twice a month at some of the more important stations in Southeastern Alaska, the stations in Arctic and Central Alaska are cut off almost entirely from the great busy outside world. Once a year the curtain lifts, and they receive their supplies of provisions, clothes, letters, papers, etc., and then it shuts down and they are closed in for another twelve months.

Surely, the heroic men and women who thus voluntarily shut themselves out of the world and calmly face, year after year, a polar winter, with its long, depressing night (which hardy men in arctic explorations get enough of in two years), who brave alike the fanaticism and superstition of ignorant and barbarous people and treat with diseases as deadly and dangerous as leprosy—who do all this gladly, that they may carry to those dark, wretched and cruel northern homes the light and joy of the Gospel, deserve, and should have, the daily remembrance at the Throne of Grace of all of God's people. For them unceasing prayer should be made, that life and health and reason be preserved, and that their message should be accompanied with divine power for the salvation of the people among whom they labor.

"Special"?

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